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لا اله الا الله محمد رسول الله

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The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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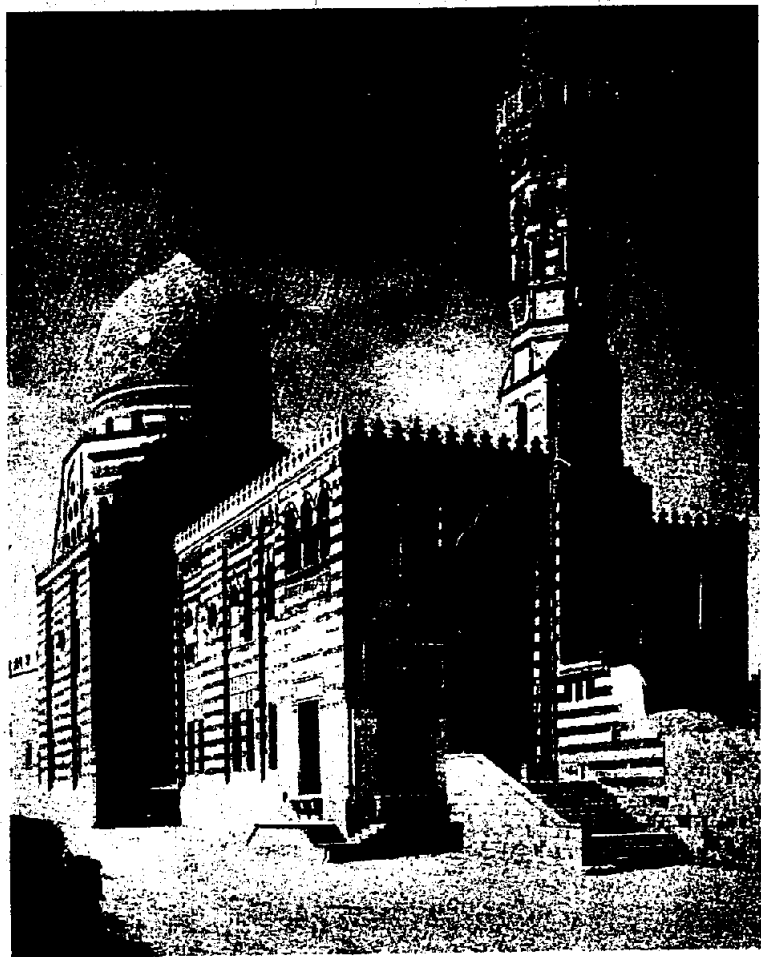
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THE MOSQUE OF KAIT-BEY, CAIRO, EGYPT



*Mosque with Tomb of Kait Bey, built in the 15th Century.
It is regarded as one of the most beautiful and the purest
monuments of Egypt.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الدِّينَ عِنْدَ اللَّهِ الْاِسْلَامُ

A Passage from the Holy Quran

Transliteration

Tabaarakallaadhee ja-ala 'fi-ssamaa-i buroojan wa ja-ala fee-ha siraajan wa quamaram-muneeraa.

Wa-hua-lladhee ja-ala-llaila wa-nnahaara khiliata-lliman araada an-yazzakkara aw araada shukooraa.

Wa ibaadur-Rahmaani-lladheena yamshoona alal ardhi hawnaan wa idhaa khaataba-humul jaahiloona quaaloo salaamaa.

Wa-lladheena yabeetoona li-Rabbi-him sujjadan wa-quiyaamaa.

Wa-lladheena yaquoloona Rabbana-srif annaa adhaaba jahannam; Inna adhaabaha kaana gharaamaa.

Inna-haa saa-at mustaquarran wa muquaamaa.

Wa-lladheena idhaa anfaquoo lam usrifoo wa lam yaqturoo wa kaana baina dhaalika quawamaa.

Wa-lladheena laa yad-oona maa-llahi-ilaa-han aakhara wa-laa yaqtuloona-unafsalla-tee harramallahu illaa bil-haqqi wa-laa yaznoon; wa-man yaf-al dhaalika yalqua athaamaa.

Yudhaa-al la-hul-adhaabii yawmal-quiyaamati wa-yakhlud fee-hi muhaanaa.

Illaa man taaba wa aamana wa amila saalihaan fa ulaa-ika yubaddilu-llaahu sayyi-ati-him hasanaat; wa kaana-llaahu Ghafoorar-Raheemaa.

Wa man taaba wa amila saalihaan fa-innahu yatoobu ila-llaa-hi mataabaa.

Wa-lladheena laa yash-hadoona-zzoora wa idhaa marroo bi-llaghwi marroo kiraamaa.

Wa-lladheena idhaa dhukkuroo bi-ayaati-Rabbi-him lam yakhiroo alaihaa summan wa umyaanaa.

Wa-lladheena ya-quoloona Rabbanaa hab lanaa min azwaajinaa

wa zurriyaatinaa quorrata a'yunin waj-alnaa lil-muttaqucena
imaamaa.

Ulaa-ika-yujzawna-l-ghurfata bimaa sabaroo wa yulaquawna
feeha tahiyvatan wa salaamaa.

Khaalideena feehaa; hasunat mustaquarran wa muquamaa.

Quol maa ya'-bau bikum Rabbee lawlaa du-aa-u-kum Fa-quad
kazzab-tum fa sawfa yakunoo. lizaamaa. (XXV:61-77)

Translation

Blessed is He Who made the stars in the heaven and made
therein a great lamp (the sun) and a moon giving light.

And He it is Who made the night and the day to succeed each
other for him who desireth to take lesson (therefrom) and who desir-
eth thankfulness.

And the servants of the Beneficent are they who walk upon the
earth meekly and when the ignorant address them, they answer:
"Peace."

And who spend the night before their Lord, prostrate and stand-
ing (in prayers).

And who say: Our Lord! Avert from us the punishment of
hell; verily, the punishment thereof is anguish.

Verily, it is evil as abode and station.

And those who, when they spend, are neither prodigal nor nig-
gardly, but keep the mean between the two.

And those who call not unto another God along with Allah, the
One True God, nor take the life which Allah hath forbidden save in
(the cause of) justice, nor commit adultery; and whoso doeth this
will meet the reward of his sin.

The punishment will be doubled for him on the Day of Res-
urrection, and he will abide therein in ignominy.

Except him who repenteth and believeth and doeth righteous
work; as for such, Allah will change their evil deeds into good deeds.
Allah is ever Forgiving, Merciful.

And whosoever repenteth and believeth and doeth good, verily,
he turneth toward Allah a goodly turning.

And those who bear not false witness; and when they pass by
what is vain, pass by the same in dignity.

And those who, when they are reminded of the commandments
of their Lord, fall not thereat deaf and blind.

And who say: Our Lord! Grant us, of our wives and offspring
the joy of our eyes; and make us guide to the righteous.

And they will be rewarded with the high place because they
were steadfast and they shall meet therein with greeting and peace.

Abiding therein; happy is it as abode and station.

Say (O Muhammad, to the unbelievers): My Lord is not solici-
tous on your account, if ye do not pray. Verily, ye have rejected
(the truth), so the punishment will be inflicted upon you.

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abu Hurairah relates that the Holy Prophet said: "God deals with man in accordance with his faith and trust in Him. Whenever a man remembers God, He is right there with him. God becomes more pleased with His sinful servant at his repentance than a man becomes, when he finds his riding animal which he lost in a trackless desert, after he had despaired of finding it. When a man moves closer toward God by one cubit, God moves toward him by two and when a man walks toward God, He runs toward him." (Muslim)

Ibn Abbas relates that the Holy Prophet said: "Whoso constantly prays to God to forgive his sins, God removes his difficulties, relieves him of his distress and provides for him from unknown sources." (Abu Daud)

Abu Hurairah reports that the Holy Prophet said: "I ask the forgiveness and help of God more than seventy times a day." (Muslim)

Ibn Omar relates that the Holy Prophet was accustomed to pray: "O God Who has the power to change the hearts of men, turn our hearts toward obedience to Thee." (Muslim)

It is related on the authority of Ibn Masud that the Holy Prophet said: "O people, speak not ill of others unto me. When I come from home to your meetings, I love to come with my heart open toward you all." (Tirmudhi)

Abu Sufiyan reports: "I besought the Holy Prophet, O Prophet of Allah, give me some wise counsel to which I can hold fast. 'The Holy Prophet replied, 'Say, God is my Lord and be steadfast in it.' I asked him again, 'O Prophet of Allah, what do you fear in me most?' Touching the tongue, he said, 'The thing I fear in you most is this—the tongue.'" (Tirmudhi)

Abu Hurairah relates that the Holy Prophet said: "O people, guard against jealousy, for jealousy eats up virtues as fire burns the fuel." (Abu Daud)

Anas reports that the Holy Prophet said: "Whoso desires to be prosperous must be kind and good to his kinsfolk." (Tirmudhi)

Uthman Ibn Affan relates that the Holy Prophet said: "Whoso reads the Holy Quran and teaches it to others is the best man." (Bukhari)

Abdullah Ibn Salaam reports that the Holy Prophet said: "O people, propagate Islam, feed the hungry and pray at night when other people are asleep, then you will enter paradise peacefully." (Tirmudhi)

It is related on the authority of Muadh, who is reported to have heard the Holy Prophet say: "God says that those who will love one another for the sake of My Glory, will occupy a high place in heaven upon which My light will shine. Even the prophets and the martyrs will be envious of that." (Tirmudhi)

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi

(1836-1908)

The Holy Quran and the Character of Its Influence

The Holy Quran appears a perfect specimen of style and eloquence and is a compendium of true knowledge and wisdom. So wholesome is the influence it exercises over its followers that they become thoroughly confirmed in their excellence. It opens their hearts and illumines their entire being so that they become the favoured of Allah and as such worthy of receiving messages from Divine Source. The light which it sheds upon them as also the blessings and the sure aid which they receive from God do not ordinarily come within our experience. The divine words that descend upon them are sweet and soothing in the extreme. They hourly realize the fact that it is by faithfully following the Prophet and by scrupulously observing the laws and commandments of the Quran that they have attained such heights as are marked only for the beloved of Allah. They also feel that they are in the enjoyment of the same pleasure and mercy of Allah as were enjoyed by the perfect in faith that preceded them. They actually witness in their true and faithful hearts the flowing in of the fountains of God's love in all its purity. They experience such inward joys of close communion with God as no words can describe and no analogies can illustrate. They see the light of Allah raining on their souls—the light which expresses itself either in the form of a vision of the future or knowledge or great truths or virtues of a high order.

The Godly Men in Islam and Their Characteristics

The Quranic influence of this kind has manifested itself in an uninterrupted manner since the Sun of Truth—The Prophet of Islam rose in the world. As a matter of fact, since

the dawning of that day thousands of persons with possibilities in them of spiritual progress have succeeded in ascending to the eminence indicated above. Clear-sighted men at once find out that they are the favoured of their Maker: for they witness divine favour and support constantly attending them. They are under the shadow of divine mercy and are clad in His goodness. Men who have eyes see that Allah has showered on them the rarest blessing and has distinguished them by the gift of miracles. They live in the sweet fragrance of God's love and enjoy the proud distinction of being His elect. Even as perfume fills its crystal container, so does the light of the Almighty fill their blessed company, their attention, their fortitude, their prayer, their vision, their conduct, and their very mode of living. Indeed it fills their pleasure and displeasure, their likes and dislikes, their rest and movement, and their speech and silence; in fact the divine light covers both their exterior and interior.

Their Excellence, and Their Influence on Our Life and Character

Their blessed company and mere attention achieve results which far transcend those that the severest ascetic discipline ever brings about: an attitude of surrender to such men in complete trust is followed by a marked change in the character of our faith, so much so, that we find in us adequate strength to bring forth our noble virtues, the evil tendencies in us growing in a corresponding degree less assertive. We are in fact introduced to a state of sweetness and tranquility. Faith springs in us according to our capacities and predisposition. A rush of love in our hearts coupled with a divine pleasure is experienced. An increased measure of delight is felt in the worship of God. Any one who is privileged to have long continued association with them is forced to the conviction that in particular excellences such as strength of faith, nobility of character, aversion to the sordid things of the world, zeal in the path of God, love of God and sympathy with man, constancy, resignation and steadfastness, they have reached a level which was scarcely ever approached. Rightly guided Reason takes little time to find out that they have broken through fetters and shackles which bind so many others and that their hearts are no longer narrow and contracted as the hearts of other people.

They Bring with Them the Light of Guidance

These men are constantly honoured with converse with the Deity and are frequently addressed by Him. In fact they become intermediaries between God and His worthy servants in matters of spiritual guidance. Their inward light illumines men's hearts. On their appearance noble souls become suffused with their light much in the same way as on the arrival of spring and the earth becomes covered with fresh vegetation. At such a time the aim of every right minded man is to exert himself to develop his spiritual faculties, obtain freedom from the spell of inertia, remove the blots of sin and iniquity, and dissipate the darkness of ignorance. Their times are auspicious and characterised by the general dissemination of light so that every believer and every truth-seeker feels—each according to his faith—the opening of the soul and a zeal for devotion without any external stimulus, and experiences in him an increased strength of heart. Each earnest believer drinks in, according to his earnestness the delicious nectar of which he is granted a share in return for his allegiance. But those that are by nature perverse, are deprived of these joys, and their ways of malice and envy take them into the abyss of hell. It is to these people that the Quranic verse "Allah has set a seal unto their heart" refers.

The rewards and particular gifts with which the followers of the Quran are favoured are doubtless too numerous to mention. Nevertheless, we deem it proper to expatiate on some of the supreme blessings for the guidance of the truth-seekers.

True Knowledge and Wisdom

First and foremost must, of course, rank true knowledge and wisdom given to those who follow the Quran in a spirit of loyalty. When a person faithfully follows the Quran and wholeheartedly submits to its commandments, both positive and negative, when he ponders over its principles of guidance in a spirit of love and sincerity—without any outward or inward distrust, the bountiful Providence covers his perception and understanding with a peculiar light and grants him a most sensitive faculty by the exercise of which he is able to draw upon the wonderful truths and the most delicate significance that underlie the words of God. Truths of the greatest delicacy fall on their hearts in showers even as the

rain-water descends on earth from the clouds above. Such truths are termed *Hikmat*—wisdom in the Quran as in the verse: He gives *al-hikmat*—the wisdom to whomsoever He pleases and he who is given *al-hikmat* is verily given abundant goodness; so that the latter accompanies the gift of divine wisdom. In fact the recipient of this precious gift finds his power of perception greatly increased, so that the grandest truths are reflected on the mirror of his inner Self and perfect verities dawn upon his mind.

God-aided Intellect—a Miracle

When he sets about investigating truths, divine aid protects him from errors through the process of inquiry and leads him to correct conclusions. The signs and truths which he discovers are perfect in their measure and excellence—and such perfection doubtless imparts to them the element of a miracle. The truths he brings cannot bear comparison with those at which other inquiries arrive. And the reason is obvious. In his case divine aid goes before the intellectual effort, while in the other case this is absent.

The revelation of the deeper truths of the Quran is the result of divine assistance; the light of unaided reason is too dim to bring those truths into view. Such divine knowledge as is conferred on him touches on the nature and attributes of God as also the secret truths about life after death. This partakes of the character of a spiritual miracle which in the judgment of the wise far excels a miracle involving the suspension or the reversal of the physical laws.

The Superior Intellect of the Spiritual Leaders

It will appear then that the rank and dignity of a spiritually-minded man is really to be measured by the nature of the miracles with which he is gifted. In fact, it is miracles of the spiritual type that constitute the embellishment of his dignity and add lustre to his excellence. The love of truth being ingrained in the human nature we are naturally influenced by spiritual and intellectual truths.

If there exists such a devotee who, despite his devotions, his visions, his spiritual foresight, his ascetic exercises and his supernatural powers, is too innocent of the knowledge of God to be able to distinguish between the true and the false, and is involved in wrong ideas and erroneous beliefs, how

can a well-balanced mind regard him with any degree of respect? A wise man scarcely feels attracted to one who is intellectually his inferior,—even his devotion fails to extract from him any degree of admiration. From such a disposition in our nature it can easily be understood that heavenly knowledge and wisdom constitute a special gift which God vouchsafes to His votaries and true worshippers and it is by these gifts that the Godly man can be known.

The foregoing characteristics are invariably to be found in the true followers of Al-Furqan—who are distinguished by them. Although in most of these saints a remarkable simplicity is noticeable by reason of their education not conforming to the conventional type, yet they surprise their contemporaries in their knowledge of things divine. Even their bitter enemies remain mute in wonder before them when they utter forth words of wisdom and are constrained to admit that the knowledge which they possess is from on high and is granted them as a mark of favour. On a comparison of their writing about the nature and attribute of God with similar dissertation of the learned, even their adversaries will be forced to the admission—provided their sense of justice and fairness is not lost—that their writings are a revelation of truth, only truth and nothing but truth. The deeper they dive into the secrets of wisdom laid bare, truths yet finer and sublimer will manifest themselves. Indeed truth ultimately dawns even as the light of day. I am myself prepared to offer necessary testimony and satisfy the curiosity of any truth-seeker who chooses to come to me. (*Barahini Ahmadiyyah*)

*Oh lay not on Fortune
the blame for your lot.
If you sow you will reap,
if you don't you will not.
Sow widely, sow often,
sow waking, sow sleeping,
If you never stop sowing
you'll never stop reaping.*

—(*Hafiz*)

An Example of Supreme Forgiveness

The Conquest of Mecca

(An excerpt from "THE LIFE OF MUHAMMAD")

by Sufi M. R. Bengalee)

After the conclusion of the truce of Hudaibiyya, two years passed in peace between the Moslems and the Meccans. The Quraysh, however, were the last people under the sun to remain loyal to any treaty. They sought to launch hostilities against the Moslems. The aggressive designs of the Quraysh were fulfilled in the following manner.

There were two tribes named Banu Bakr and the Khuzaa which inhabited the city of Mecca and its neighborhood. A sanguinary feud existed between them, dating from pre-Islamic times. Since the dawn of Islam, warfare between these two clans was suspended, as all the forces of the Arab tribes were engaged in their conflict against the Moslems. During the period of peace which was followed by the armistice of Hudaibiyya, the Banu Bakr rekindled the flames of the old feud by ruthless attacks on the Khuzaa. It will be recalled that according to the agreement of Hudaibiyya, the Arab tribes were free to choose as their allies, either the Moslems or the Meccans. Taking advantage of this discretion, the Khuzaa formed alliance with the Moslems and the Banu Bakr with the Meccans. When the Banu Bakr attacked the Khuzaa, the Quraysh openly helped the Banu Bakr in flagrant violation of their treaty with the Moslems and massacred the people of Khuzaa within the precincts of the Ka'aba where they took refuge.⁹⁶ And within the holy precincts, bloodshed was regarded as the greatest sacrilege from time immemorial. Therefore forty men of the persecuted Khuzaa mounted their camels, rode in haste to Medina and besought the Moslems to rise in their defense in compliance with their mutual assistance pact. Profoundly shocked, Muhammad dispatched his ambassador to Mecca and offered the Quraysh the following three terms, giving them the choice to accept any one:

1. Pay the blood-money for the slain Khuzaa.
2. Stop giving assistance to the Banu Bakr against the Khuzaa.
3. Declare the treaty of Hudaibiyya null and void.

⁹⁶ Tabari, Page 1620.

Ibn Saad — Part II, Vol. II, Page 97.

The Quraysh flatly repudiated the first two demands the acceptance of either of which would result in peace. They chose to declare the treaty null and void.⁹⁷

Later, conscious of their fatal blunder in rejecting the peace offers made by the Prophet, the Quraysh sent Abu Sufiyan to rectify their mistake but he met with no success.

The cup of forbearance was now full. Muhammad resolved to lead an expedition. He marched with ten thousand followers (mark the rapid spread of Islam during the period of peace) and triumphantly entered the beloved city of Mecca on the 10th of Ramadhan, 8th Hijrah, as a peaceful conqueror, for he was practically unopposed.

The Moslem army advanced toward Mecca from various directions. Muhammad gave strict orders that there should be no fighting. One division of the army was under the command of Sa'ad Ibn Ubada. As he led his detachment he sang: "Today is the day of fighting. There is no safety for the Ka'aba today."⁹⁸ When the Holy Prophet heard of these words, he was greatly displeased and said: "Nay, today is the day of glorification of the Ka'aba."⁹⁹ Then he took the banner from Sa'ad's hands and gave it to his son Qais, who was a man of milder disposition.

All the Moslem columns entered Mecca peaceably. But the one under the famous Khalid met opposition from a party of the Meccans who assailed the Moslems with a shower of arrows. Khalid was forced to repulse the attack. There followed a brief clash in which two Moslems and thirteen Meccans were killed. The enemy was, however, soon put to flight.

While the skirmish was still going on, Muhammad reached an eminence from whence he could see the gleam of the swords and lances on the farther side of the city. He was filled with grief and indignation. Upon investigation he learned that the enemy was the first to attack. He then said: "Such was the decree of God."¹⁰⁰

Muhammad then proceeded to the Ka'aba, and destroyed all the idols in the sanctuary. Even the pictures were obliterated. As he struck down each idol he recited the Quranic verse:¹⁰¹

"Truth has come, and falsehood vanished; verily false-

⁹⁷ Zurquani.

⁹⁹ Bukhari on the Conquest of Mecca.

¹⁰¹ A 302 A 102 Bukhari on the Conquest of Mecca.

hood is ever vanishing."¹⁰²

Thus he succeeded in purifying the sacred Ka'aba from all traces of idolatry.¹⁰³

Having demolished the idols and the pictures from the Ka'aba, Muhammad ordered Bilal to summon the customary call to Prayer from the top of the shrine. Worship was then performed by the surrounding multitudes.

Muhammad and his followers had been subjected to atrocious cruelties and ousted from Mecca. Their enemies pursued them to the lands of their refuge with a deadly hatred, forced them into terrible warfare and inflicted upon them all kinds of injuries and humiliation. Even the dead bodies of the Moslems had not been free from their barbarities. Now all those mortal foes were there in a state of stupefaction. They were completely at the mercy of the Prophet. How did Muhammad deal with them? He delivered the following sermon:

"Truth hath come and falsehood vanished. Verily, falsehood is ever vanishing."

"There is none worthy of worship but Allah, Who hath fulfilled His promise, helped his servant and He alone hath defeated the hosts of enemies."

"O people of the Quraysh, God hath removed from you your pride which marked the days of ignorance and your hereditary pride in ancestry. All people originate from Adam and Adam was created of clay."

Then he recited the following verse of the Holy Quran:

*"O Ye, people, We have created you male and female and divided you into clans and tribes so that ye may be recognized. Verily, the most respectable among you is the most righteous among you."*¹⁰⁴

After the sermon was over, the Holy Prophet looked at the assembly with sparkling eyes and addressed them in a majestic and inspiring voice.

"O people of the Quraysh, how do ye think that I shall act toward you?" The Quraysh knew full well that benevolence was the native quality of the Prophet. He was kindness itself. They all replied in one voice:

"With mercy; thou art the noble brother and the son of the noble brother."

Muhammad replied: "Go, ye all are free. No reproach to

For ¹⁰⁴ see next page footnote.

you upon this day."

History tells us that the Prophet also said:

"I shall say unto you, even as Joseph said to his brothers, no reproach to you today. May God forgive you. He is the Most Merciful of all the merciful."

As he uttered these words, the Prophet's eyes were filled with tears.¹⁰⁵

The refugees who fled to Medina from the persecutions of the Quraysh had left their houses in Mecca. Now it was time for them to reclaim their properties, but the Prophet did not allow them to do so.¹⁰⁶

In the supreme hour of triumph, he forgot all wrongs and proclaimed a general amnesty to the people of Mecca. This is a striking instance which vividly illustrates that in magnanimity and forgiveness, Muhammad stands out as the brightest star in the constellation of the founders of faiths and the conquerors of the world.

So deep an attachment did Muhammad cherish for Mecca that he declared it was the fairest spot on the surface of the earth. After the conquest of Mecca, some Helpers expressed fears lest the Prophet should settle in his native city. When he became apprised of this, the Prophet assured the Helpers that never would he abandon them. He said: "I am a servant of God and His Prophet, I fled to God and to you. Where ye live, I shall live and there too shall I die."¹⁰⁷

Truth dawned upon many people and they offered themselves the faith of Islam. Sitting upon an eminence, near Safa, the Holy Prophet accepted their oath of allegiance.

The conquest of Mecca exerted a powerful influence not only upon the Quraysh but upon the Arab tribes. Hosts upon hosts voluntarily appeared before Muhammad and adopted the religion of Islam.¹⁰⁸ Thus the prophecy of the Holy Quran was fulfilled:

"When the help of God shall come and victory,

"And thou shalt see the people enter into the religion of God by troops.

"Then hymn the praise of Thy Lord and seek forgiveness of Him.

"Verily, He is the Merciful."¹⁰⁹

¹⁰⁵ & ¹⁰⁶ Bukhari on the Conquest of Mecca.

Tabari—Pg. 1642 — Ibn Hisham—Pgs. 823-825.

Ibn Saad — Part II, Vol. II, Pages 97-105.

¹⁰⁶ Seeratun-Nabi by Maulana Shibli — Page 475.

It must not be supposed that all the inhabitants of Mecca were converted to the faith of Islam on that occasion. There were many who followed the religion of their forefathers. The Prophet did not compel any one to become a Moslem. He gave them complete religious freedom and they were free to follow any faith they chose. The result was that we find many unbelievers fought on the side of the Prophet in the battle of Hunain.

This is a pointed refutation of the false accusation which has been hurled against Muhammad by so many western writers that the Prophet promulgated his religion by force. If he were to use force for the purpose of proselytizing, no other occasion was more suitable than this. For there he had the power to have his wish fulfilled as the Meccans were prostrate before him. But the Prophet set an example of perfect religious freedom, the establishment of which was the mission of his life.

¹⁰⁷ Muslim: Conquest of Mecca.

¹⁰⁸ Bukhari: Conquest of Mecca.

¹⁰⁹ Al-Quran CX.

THE WAY OF UNDERSTANDING

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a willing obedience to the behests of Truth, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

An Address

By

Sir M. Zafrulla Khan, K.C.S.I.

The meeting at the Chicago Almadhiyya Mosque November 29th, 1942 in honor of Sir Zafrulla Khan, the emissary from India, who was enroute to Quebec to attend the conference concerning the war relations in the Pacific, was most colorful and interesting. A large audience was in attendance which taxed the capacity of the building.

The meeting was called to order by Sufi M. R. Bengalee. After the call to prayer was given in Arabic, a translation of the prayer was given in English. Sufi Bengalee then introduced the representatives who were present from the Ahmad-yya Missions in Kansas City, Indianapolis, Cleveland, Baltimore, Pittsburgh and other places.

When Sufi Bengalee introduced the speaker, Sir Zafrulla Khan, he stressed the fact that Sir Khan had dedicated himself to the service of Islam many years ago, so that it was an humble minister of Islam rather than an international diplomat who would address them.

After a few introductory remarks concerning his trip to the United States amid the throes of war, Sir Khan plunged into his subject proper. He drew the attention of his audience to the life about them.

"This great destruction," he said, "is not the work of one individual. The plan of the Divine Hand is to be seen. We do not know how it will all end, nor how many systems will be swept away. There will be divine destruction, but there will be something constructive in return."

The speaker also stated that the Divine Plan destroys for a purpose, while mankind merely destroys without a plan. He enjoined the people to study this Divine Purpose according to their abilities! for he said, "If there is a Divine Creator, there must be a purpose, and it must be fulfilled."

"It is true," he added, "that mankind may design some pattern which will conflict with the divine pattern, so it will come to grief."

He asked his audience to study the Divine Plan and then identify themselves with that cause. He warned all against

seeking a method too easy, for it was commonly the weak-minded person who could be swayed easily by public opinion, which was often very harmful, for, while the purpose might be beneficial to some sections, it might be positively harmful to others.

He reminded the people that the early propagators of Islam were martyrs to the cause, and that such well known characters as Ali, Omar, Abu Bakr, Khadeeja, Ayesha and many others were persecuted continuously for over thirteen years before the feeble light which had been Islam burst forth into a flame which brought Arabia out of the darkness. Sir Khan delved further into history and recalled how both Persia and the Old Roman Empires fell because their civilizations had outlived their usefulness, and were doomed for destruction.

"In 1889 the trumpet was sounded for the doom of the western civilization. There is no system which is wholly bad, but God will not permit any system to stand in which the good is not preponderant," stated the Moslem leader. "This is a suicidal struggle because the conflict is not between opposing cultures; they represent the same system, so it must be the work of God, as they are slowly but surely destroying one another," he continued. "That which is not good will crumble and fall to decay. Through travail we are witnessing the rise of a new culture."

The speaker reminded his listeners that God always chose his leaders from the weak and despised. He admonished his audience to try to see God's plan and to rally to the new Islam for which the foundation has already been laid, and which is becoming stronger in the United States and other western countries.

"If you want public opinion, then you are false worshippers, and all that is false will be swept away," he declared.

"Islam makes no pretenses," he added. "Study the divine attributes and begin to exhibit those attributes in yourselves. There is no discrimination of color in Islam, just wear the color of God."

"All your faculties, all time, everything, is at the disposal of God. Your hands and feet that you work with, they are yours, yes, if you will be the trustee."

In closing Sir Khan emphasized again: "Study Islam and find out what it would have you do. Be Khadeejas, Ayeshas, Abu Bakrs, Omars and Alis."

Islamic Principles on the Post War Reconstruction

By

Sir M. Zafrulla Khan, K.C.S.I.

The Arabian Young Men's Club of Chicago gave a dinner on November 29th, 1942 in honor of Sir M. Zafrulla Khan K. C. S. I. and more than thirty of his friends at the colorful oriental restaurant at 1806 South Michigan Avenue. Sir Khan, the Judge of the Federal Court of India, who is representing India at the Conference of the War in the Pacific at Quebec, paused for a few days' visit in Chicago.

The program opened with a recitation from the Holy Quran by one of the members of the club, after which Sufi M. R. Bengalee responded with an Arabic poem. The leader of the Young Men's Club then gave the address of welcome in Arabic.

Sufi M. R. Bengalee, a friend and co-worker of Sir Khan's in the Ahmadyya Movement, introduced the guest of honor who gave a very interesting address on how Islamic Principles can solve the present world chaos.

Sir Khan's address contained some very pointed suggestions which will help in the reconstruction of the world during these restricted times. He said that Islam provided moral and religious laws whereby various sections of mankind can live at peace with one another.

The first point that he stressed was that we must remedy the cause or causes which brought about the present conflict. It has been the general belief that the maladjustments from the Versailles Treaty was greatly responsible, however, one must decide what was responsible for the first war, as the present conflict seems to be merely a continuation of the first. The real reason was probably that certain nations, owing to enterprise, had advantages for faster development, and they became fortunate enough to dominate certain parts of the world. Other nations began to look about for expansion, also whether they needed more land for living space, or whether they wished for power to dominate, or they wanted to share some added advantages.

The nations that were being exploited had nothing to say. Such conditions lead to the fact that a new method must be devised whereby all people can enjoy these advantages. The Islamic theory for remedying such a situation is:

"Do not raise your eyes enviously toward those benefits with which other sections have been blessed. Confine your attention to developing that with which you have already been blessed."

Sir Khan advised his listeners that unless we are willing to cut adrift these old principles, we shall be in for a worse perpetuation of this conflict. He further stated that the cure for exploitation is a reciprocal exchange of benefits. That there should be international benefits, reciprocal exchanges and no exploitation.

The Moslem leader said that Islam has always prohibited usury or interest. Islam desires to promote international commerce between nations, but these transactions must involve both parties whereby both accept the losses as well as the benefits.

Mr. Khan condemned the practice of advancing money to another person on the basis that the borrower is bound to return the principal plus interest, no matter what the outcome of the venture may be. This practice causes money to accumulate into a few hands and leads to exploitation.

He said that Islam did not prohibit commerce, but the commercial partnership should share both profits and losses. Islam also prevents an inheritance from falling into a few hands. Many people share in each person's estate. A person can spend his money as he likes while he is living up to one-third, but a person cannot make a will and leave his money to only a few.

Islam also provides an insurance called Zakat which provides for a man if evil days fall upon him and he is unable to make payments. It is not like accepting charity for he has already contributed to it.

The speaker brought out the fact that Islam did not believe in permitting talent to sleep just because the person had no money with which to develop it. This tax on wealth discourages easy living and the rule of inheritance prevents in part the degenerate type of living which is brought about by one person having too much money to spend.

Sir Khan made a very concise summary in his concluding

remarks such as: "Islam does not recognize any nobility of mankind. The noblest among you is the most Godfearing. There is no priesthood to whom extra privileges are granted. Islam recognizes mankind only as mankind."

The speaker emphasized that in order to promote peace and brotherhood among men that:

1. There must be no exploitation.
2. There must be a mutual exchange of benefits on an equal basis.
3. Lastly, there must be no difference between the morals in the public dealing and those of the individual.

Mr. Khan said "You will often find that a man is very upright concerning his individual life, but when he is entrusted with the nation's business he will lie and cheat." The speaker noted that it was hard to deceive nations and that is why the errors in the document of the League of Nations doomed it for a downfall from the beginning.

In order to have peace in a post war world, it is imperative to have fair dealing and justice between man and man, and between nation and nation. "These principles," concluded Sir Khan, "will lead to a settlement of peaceable nations."

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The Spirit of Islamic Culture

II

By

Khan Bahadur Maulvi Ata-ur Rahman, M.A.

(An excerpt from a paper read at All-India Oriental Conference, held at Hyderabad, Deccan.).

Before we pass on to the exposition in some detail of the influence which Islam has exercised on the Indian life and thought, we desire to remove the deplorable misunderstanding which exists in certain quarters that Islam entered India with the Moslem invaders. Flow of new ideas into India had in fact begun long before the military invasions. The Arabs had had from the earliest days of Islam—according to some scholars, even from pre-Islamite days—the monopoly of the sea-borne commerce and had come into commercial relations with the people of India. Such relations greatly helped the expansion of Islam along the western coast, particularly in Malabar. The Arab traders started from Basra, then a flourishing center of trade, and sailed via Karachi and Surat as far as Malabar coast. Many of them married in the country and settled there permanently. These traders by their clean life and high culture were welcomed by the indigenous population. They had considerable influence with the rulers, because they scrupulously abstained from interfering with the internal administration of the country. This peaceful living of these traders, coupled with the softening influence of the commercial relations which brought prosperity to the local inhabitants, is one of the very powerful factors that contributed to the expansion of Islam and the spread of its cultural ideals in India. Despite the early Moslem Invasions this feeling of friendliness towards the Moslems continued. Both Masudi and Ibn Haukal, who visited India in the tenth century, have praised the extreme friendliness of the Hindu rulers towards the Moslems. We have also on record that Sidhiraj, in the beginning of the 12th century, punished the Hindus of Cambay because they had attacked the Moslem merchants, and ordered that money be paid from the state treasury to the Moslems for building mosques.

Apart from the Arab traders, there were the Moslem saints and darwishes who by their saintly life acquired a great hold over the masses of the people, and by their precept and example were instrumental in spreading Islam in the country. Imam Syed Ismail Bukhari, the celebrated compiler of the Sahih Bukhari, who visited India early in the 11th century, and stayed in Lahore for some years, and Hazrat Data Ganj Bakhsh (12th century) were responsible for a large number of conversions in the Punjab. In the same century at the hands of Khwajah Fariduddin Attar, the celebrated Sufi, large masses of Indians were converted, Khwajah Moinuddin Chishti of Sijistan (d. 1234 A. D.) organized missions in Rajputana, United Provinces and Deccan. Peaceful missionary activities were carried on with great success by Hazrat Nizamuddin Awlia in Delhi, by Qutub Jalaluddin in Agra, Hazrat Makhdoom Ali Saber in Rurki; Hazrat Syed Ali Hamadani and Bulbul Shah in Kashmir, Syed Mohammed Gesudaraz in Poona and Belgaum, Shah Jalaluddin Yamani in Assam, Hazrat Nathad Wali, Hazrat Ibrahim Shahid and Baba Fakhruddin in parts of southern India. In Bengal Islam spread mostly amongst the poor on the countryside. "It was not by force," writes Sir W. Hunter, "that Islam owed its permanent success in Lower Bengal. It appealed to the people, and it derived the great mass of its converts from the poor. It brought in a higher conception of God, and a nobler idea of the brotherhood of man. It offered to the teeming low castes of Islam, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organization."

Let us now examine in some detail in what particular spheres and in what definite manner the life and thoughts of the Hindus was affected by contact with the Moslems and their culture.

(a) The touch of India with countries outside her natural barriers which existed in Buddhistic age but had been lost with the ascendancy of Hinduism in the 8th century, was restored by the Moslem conquest. Whatever opinion be held regarding the invasions of Sultan Mahmud, they rendered at least one service to India. They opened the high-road between the North Western parts of India and the countries beyond the frontier, and this naturally facilitated the carrying on of a brisk trade between this country and Samarkand, Bokhara,

Balkh, Kabul, Ghazni, Khorasan and even Iran.

(b) India derived all the advantages that accrued from a settled Government which lasted through several centuries. Formerly, a kind of feudal hierarchy existed in India. In its place during the Moslem rule a high degree of political uniformity was secured. There was now one empire with its seat at Delhi; there was one law in the land; and there was one state language, namely Iranian. Peace and prosperity reigned supreme in the country and the people were generally contented and happy. We quote from the speech of the Hon'ble Sir Mohammad Azizul Huque, recently appointed High Commissioner for India, delivered at the All-India Moslem Educational Conference, 1940. "Under the aegis of the Moslem kings and rulers began," says he, "a new synthesis in the intellectual and social life of India. In its train came the rise and development of arts and literature, mathematics and medicine, architecture and engineering. Roads, bridges and irrigation canals were constructed; industry, trade and commerce flourished beyond measure, and provincial barriers were broken. The entire administration, judicial and revenue were, organized on a planned basis; maktabas and madrasas were established and thrown open to all classes and creeds. The sacred literature of the Hindus, and the ancient scientific and literary treasures of India were translated. In the organization of Government machinery there was no distinction of caste and creed. Highest Military commands were in the hands of the Hindus; oppressive revenue collectors were summarily replaced without distinction of creed or race; jagirs and endowments were given to mosques and temples; men of letters of all communities were equally patronised; and much of what India is to-day was due to the coming of the Moslems in this country."

(c) Contact with Islam and the influence of the Moslem saints, were bound to affect the religious thought of the Hindus; and this influence expressed itself in the monotheistic tendencies of several religious movements that then arose within Hinduism. Sankara's system bears traces of Islamic influence; and this is quite intelligible, as he was born in Malabar where in those days Islamic influence was the strongest. Sankara's successor, Ramanuja, emphasized the devotional aspect of religion and belief in one God. Ramanuja's pupil, Ramananda, directed his efforts to introduce such changes in the structure of Hinduism as to make it acceptable to both Hindus and Mos-

lems. Kabir, the disciple of Ramananda, aimed at the reconciliation of the two religions by bringing the pantheistic creed as nearly as possible to the monotheistic principle. His mystic poetry throughout breathes this spirit. Guru Nanak, essentially practical, laid great stress on the ethical side of religion. Like Kabir, he was also filled with the noble idea of the religious unification of the Hindus and Moslems. "How deep Guru Nanak's debt is to Islam," observes Dr. Tarachand in his beautiful book, *Influence of Islam on Indian Culture*, "it is hardly necessary to state, for it is so evident in his words and thoughts Manifestly he was steeped in Sufi lore, and the fact of the matter is that it is much harder to find how much exactly he drew from the Hindu scriptures." Indeed, the Moslems regarded him as a Moslem; and this explains the controversy between the Hindu and Moslem disciples over the disposal of his remains, when the Guru had passed away. In the 15th century, a great teacher appeared in Bengal, Sri Chaitanya. Jadu Bhattacharya states in his book that Chaitanya dearly loved the Musalmans. There is not the least doubt that his teachings were greatly influenced by Islamic ideas. He broke the ritual system of Hinduism and propounded the principle of love and devotion, a form of worship which all could perform, irrespective of caste and creed.

(d) The social life of the Hindus also underwent a great change. Even in Akbar's time the Hindu courtiers adopted Moslem dress and Moslem manners. Castes existed, but their rigour was softened, and a certain measure of social equality was achieved through the democratising influence of Islam. "Islam added a new element of youthful vigour," writes Dr. Iswari Prasad, "to our national stock and introduced a new culture which deserves to be appreciated. The Moslem manners and customs leavened the habits of the upper class Hindus, and much of the polish and refinement that we find in modern society is due to them."

(e) The birth of the Urdu language and the rise of provincial vernaculars must of course be set down to Moslem influence. Literature always flourishes in times of peace. Provincial vernaculars, such as Marathi, Bengali and Assamese took form in the Moslem period and a rich literature grew in each of these languages. About Bengali, Dinesh, Ch. Sen, an authority on the history of Bengali language and literature writes: "The elevation of Bengali to a literary status was

brought about by several influences, of which the Moslem conquest was undoubtedly one of the foremost."

Unfortunately a bitter but needless controversy has been raging in the country regarding Hindi and Urdu. The creation of Urdu, in our view, was the result of Hindu-Moslem relations and if it has become today a highly developed language with a rich literature of its own it is due to the combined endeavours of both communities. Professor Shustery of the University of Mysore states the bare truth when he says: "Hindi and Urdu are different in manner but one in origin and spirit. Urdu is more the outcome of Hindu needs than those of Moslems. Mughal, Afghan and Iranian nobles used to speak with each other in Iranian, and their correspondence also was in that language. But Hindus who worked under them and received education in Iranian, made a mixture of Iranian with their mother-tongue, Hindi. The result of such mixture was what came to be called Urdu, which was used by the Moslems in their dealings with the Hindus."

If we all remember that in the past Moslem writers such as Ameer Khusru, Malik Muhammad Jaisee, Abdur Rahim Khan-i-Khanan and a host of others have made notable contributions to the Hindi language and literature, much in the same way as Hindu writers in prose and poetry, such as Daya Shankar Nasim, Meedo Lal Zar, Sarab Singh Diwana, Ratan Nath Sarshar, Munshi Durgasahai Sarwar and many others, have distinguished themselves in the service of Urdu literature, much of the acerbity of the controversy will disappear. Even in recent times the Hindi writings of Munshi Ajmiri find their counterpart in the precious contributions of Pandit Birja Narayan Chakbast to Urdu literature. We may be permitted to mention with feelings of pride how widely the fine poems—gems of Urdu literature—from the pen of the present enlightened ruler of Hyderabad State and his father of revered memory have been appreciated. We may appropriately recall the masterpieces of Urdu poetry written by that high personality whose name must be a household word in Hyderabad—Maharaja Sir Krishna Parshad. Nor can we ignore the valuable efforts towards the improvement of Urdu literature and the solution of Hindi-Urdu problem by that apostle of Hindu-Moslem unity, the Right Honorable Sir Tej Bahadur Sapru. Further, we have been watching from the Easternmost part of India, which it has been our pleasure and privilege to

represent at this Conference, the rapid progress of the greatest educational experiment of the age in India, the Osmania University, inspired and fostered by the royal patronage of His Exalted Highness the Nizam of Hyderabad.

(f) Spread of education among the masses and the establishment of public libraries were two of the great cultural boons conferred on India by the Moslems. The educational system of the Moslems like their religion, was thoroughly democratic. Every village was provided with primary schools, and maktabas. Learning was not confined to the fortunate few but was made universal. Even slaves were afforded chances and facilities for acquiring education. It is this democratic urge which inspired the preparation of books and establishment of public libraries in those days. The Moslem Emperors generally encouraged the procuring and reduplication of manuscripts as also the art of calligraphy. "The Moslem period," says Doctor Thomas, "may certainly be called the golden age of libraries. With the establishment of the Moslem power in India there was for the first time in evidence a rapid and extraordinary development of big and small libraries in the country, as well as the erection of many beautiful library buildings.

(g) The influence of Islam on Indian art and architecture is very great indeed. Islamic painting represented a blending of Arabic and Iranian schools, with the addition of Chinese elements which Timur and his descendants adopted. The inspiration came from Bihzad, the greatest painter of the fifteenth century and was responsible for the creation of the Indo-Moghul school of painting. The chief characteristics of this school were brush work of a very refined nature and delicate schemes of scintillating colour.

A similar fusion took place in architecture, and as a result the Hindu architecture came to acquire new aesthetic standards of beauty, design and execution. The resultant was a new school of Indo-Saracenic art. Massiveness, the essence of the old Arab school, harmonized with the grace and beauty symmetry and form of the Moghul style. Care of detail and delicate craftsmanship were the direct contributions of the Hindu art.

"It is amazing to find the Arabs" says Joseph Hell, "in the course of their conquests, anxious to spare and preserve the artistic monuments of the past, and even ready to share with

the Christians their beautiful places of worship for devotional purposes." In India ancient specimens of architecture were scrupulously preserved by the Moslem Emperors. It was the great builder Firoz Shah Tughlak, who removed the two pillars of Asoka to Delhi and repaired numerous buildings of the Hindu period. He it was who established an archaeological department for keeping old monuments in a state of repair.

* * *

A PRAYER

*"Thee do I ask for help, O God, the One, the Indivisible.
Only beneath Thy shadow can I succeed.
I crouch on Thy threshold, Thy slave. Thee do I praise.
Thee shall I praise while breath is in my body.
Thy mercies are without number, like the sands of the desert.
And who can count the sands?
Thou art beyond age and time. Thou wast. Thou remainest.
Eternal art Thou, the One.
Thou alone, with help from none,
Hast created the earth, the seven heavens.
The two worlds, all humans and all animals.
Thy will, O God, created everything.
Yet none created Thee!
White or black, we are all but symbols of Thy unity.
All Thy works are wondrous, fashioned in goodness.
While the works of man's hands may be good or bad.
But Thou dost not close the door of mercy to the sinner.
Thus my confession of faith. Does my life agree with it?
No! My life stammers, though my words do not.
I do not deserve Thy Mercy.
Then help me to deserve it, O God, Eternal and One."*

(By a Seventeenth century Afghan warrior Poet, Khushal Khan the Khatak. Lute and Scimitar by Achmed Abdulla. P. 53-4)

Reveal Nazi Steps to Kill Christianity

LONDON, ENGLAND—Abolition of Christianity is a deliberate, long-range objective of Nazi administrators in occupied countries, the inter-allied information committee asserted in a 10,000-word report issued Tuesday night on religious persecution in Europe.

The design may not always be obvious: in Belgium it is more subtly concealed than in Poland, the report said.

But it concluded that the Nazi technique respecting religion is a "carefully-planned, progressive attack on the Christian churches and religious organizations generally."

The report, based on what the committee described as carefully documented and verified information, said that in Poland the number of priests "executed by the gestapo" or tormented to death in German prisons and concentration camps is estimated at 800.

It said there were about 3,000 Polish priests in German concentration camps at present.

Churches Closed

In the Polish city of Poznan only three of 77 churches and chapels now are open, and seven whole dioceses have been liquidated, the report continued.

Polish churches have been converted to many nonreligious purposes, in many instances being used to quarter troops.

The committee's researches brought to light the imprisonment of many clergymen and priests in Czechoslovakia, "500 being a moderate estimate."

"Even high dignitaries and distinguished lay-workers of churches (in Czechoslovakia) were not spared physical torment and spiritual pressure of the most severe character," the report said.

"Among them was Karel Cardinal Kaspar, the archbishop of Prague, who died in June, 1941. About the same time the leading Catholic intellectual, Alfred Fuchs, was tortured to death, and his widow received his ashes."

Milder in France

Nazi methods were milder in the low countries, France and Luxembourg.

The first step in the west usually was to withhold paper supplies of religious publications on the pretense there was a shortage. Then religious education was suppressed, church organizations were dissolved and activities of priests and clergymen limited strictly to their churches.

It was found that in western occupied countries, churches for the most part remained open, but that at present priests can do little more than celebrate masses. In many instances church services are forbidden on mornings following British air raids.

(DeMoine Register)

Islam

The Universal Religion

By

Omar Cleveland

Muhammad—the praised, (On whom be peace) possessed the vision and the faculty divine. Those who have fallen under his spell never escaped the enchantment of his master mind—always in pursuit of spiritual truths—the eternal and unchanging.

He saw the wisdom and power of Allah stamped upon everything—in the whole of nature the infinite art of its Maker. He cast his eyes upon this earth that bears us—the soil that transforms itself into blossoms and fruits that feeds man and beast, and from whose bosom an inexhaustible supply of precious gems shower its liberalities upon mankind. After so many ages her wealth was scarcely tapped. The more that had been taken away, the more she had produced. Numberless generations had passed away and returned unto her bosom. She showed no decay from old age. All other material things grew old, she alone excepted. Here hills rose like an amphitheatre and were crowned with vineyards and fruit trees. Over there, high mountains held aloft their frozen peaks to the very clouds and the torrents that run down from them became the source of rivers. Yonder oceans bore upon their storm tossed waves, freighted argosies of other climes. The rains that descended upon the parched and arid desert caused fragrant blossoms to issue forth. And upon the bosom of the sheltered lake was illumined the glorious colors of the setting sun. Surely this was the smile of the Beneficent, the Merciful. If cultivated well, the earth would produce many fold more than she was wont to do. Then all that the earth produced with lavish hand—having decayed—returned to her bosom and became the source of a new production. Everything came from her bosom, everything returned to it.

How wonderful, too, the body of man—how well pro-

portioned, and above all else his soul—sovereign master over the body. That alone demonstrated the residence of Allah in humanity.

Everything showed and proclaimed an order, an art, a superior wisdom directing with a gentle, though ever, an omnipotent force.

The art of man, was at best, but a faint imitation of the laws of nature. "If so much wisdom and penetration was required to observe the wonderful order and design of the structure of the world, how much more was necessary to form it."

After his first revelation, Muhammad conceived a plane of timeless serenity—saw with luminous clarity, issues that transcended local and national affairs. A religion had been vouchsafed him, that would adapt itself to changing environments, and also impressive in its photographic directness. This religion called Islam, would possess flexibility and adaptability, without losing its original character. It would express itself in a beautiful spirit of fellowship. A cultural creativeness that would take an active part in the building of a Moslem civilization. It would be universal, because it would repudiate all distinctions of race and would be the antidote for the poison of materialism and ungodliness.

Those immortal thoughts of the Prophet became an indestructible impulse—a firm belief that Islam would arise like a mighty ship, where all obstructions are cleared away, and that it would sweep serenely over Allah's seven seas unto an infinite ocean.

* * *

*"Unless I have the face of my heart towards Thee,
I deem prayer unworthy to be reckoned as prayer.
If I turn my face to the Ka'aba, it is for love of Thine;
Otherwise I am quit both of prayer and Ka'aba."*

(Jalaluddin Rumi).

*"Live as with God; and whatever be your calling, pray for
the gift that will perfectly qualify you in it."*

(Horace Bushnell).

Book Reviews

Life of Muhammed, by Sufi M. R. Bengalee,
Moslem Sunrise Press, 220 S. State St., Chicago, \$2.00

Sufi M. R. Bengalee's *Life of Muhammad* is the best Introduction to the life of our Holy Prophet in the English language that I have come across. Those who are anxious to acquaint themselves with the main facts in the life of the Great Prophet of Islam, and to learn what manner of man he was, can do no better than to have recourse to Mr. Bengalee's admirable book.

(Sir) M. Zafrulla Khan. (K.C.S.I. The Judge of the Federal Court of India.)

An illuminative and instructive book for any one who wishes to become better acquainted with the true facts of the life, teaching and character of Muhammed. This biography tells simply and concisely the story of his childhood and young manhood in Mecca, his call to preach the worship of the One True God, the persecutions by his enemies, the battles fought, and his final victory over the enemies of Islam.

Muhammed came into an Arabia disunited politically, steeped in idolatry, and morally degenerate. He left an Arabia united into a strong and prosperous nation under the banner of Islam.

A book that will help greatly toward world understanding.

The American Theosophist

The author's object was to produce a book of readable size likely to meet the intellectual requirements of an average American or European layman interested in a serious study of religion. . . . The result of this effort is eminently satisfactory and highly creditable to the author. For he has produced a book which even specialists on the subject might read with advantage although it is intended primarily to serve only as "a basis for further and extended study."

Out of 296 pages which the book comprises the pregnant and potent events of a long, rich and varied life have been packed into the first 165 pages. Then follows a pen portrait of the person and character of the Greatest of all Prophets—a portrait based on original authentic sources. Next comes a chapter on the *Teachings of Muhammad* and his achievements, with selections from the sayings and doings of the Holy Prophet, taken from reliable works of *Hadith*. The last chapter deals with Muhammad in the Bible. . . .

Simplicity in the style of expression and brevity in statement, reinforced by strong convincing argument—these are some characteristics of this book. And the result is a miniature painting of fine workmanship.

(*The Review of Religions*)

Sufi M. R. Bengalee, Ahmadiyya missionary in U. S. A., has brought a biography of the Holy Prophet, setting out in broad outlines the main facts in the life of the Founder of Islam; a glimpse into his character; and a sketch of his teachings, sayings and doings, with a chapter on Biblical prophecies about the advent of Muhammad (peace and the blessings of God be upon him). The book is a welcome effort on the part of a busy missionary whose preaching needs seem to have determined the plan of this useful book.

Many biographies have been written of the Prophet of Islam in the English language, but in most of them the subject has been dealt with as of merely historical interest. The Prophet's life has a relevance at all times, and much more at the present, when humanity is passing through a period of flux, promising revolutionary changes in the outlook and aspiration of man. This relevance should arouse a living, practical interest in the character, teachings and example of one whom a community of his followers, claiming divine sanction for its works, holds forth as the only redeemer of humanity in its present predicament. The "Life of Muhammad" by Sufi M. R. Bengalee is a contribution of interest from that point of view. The westerner is yet to be told the true story of the life of the Holy Prophet of Islam and the western mind is yet to be enlightened with the practical bearing of the laws of Islam on some of the outstanding problems of mankind today.

The point of view of the relevance of the teaching of the Holy Prophet to our age is the keynote of Sufi M. R. Bengalee's "Life of Muhammad," which, while giving a bird's-eye-view of the principal events of the Prophet's life epitomises his character, his sayings and his achievements. It is handy volume; readable; giving a clear perspective of the background of the rise of Islam, which may be studied with profit by the general reader. (*The Sunrise, India*)

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What is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), Who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. The Quran, the Moslem Scripture—the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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